The New Christianity

A Quarterly Journal
for its promotion and interpretation

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Church Unity in Christ

ANTONY REGAMEY

IF we have learned anything as a result of the last war, it is that Christianity is true. It is also that the fundamental unity of the Christian Church is far more real and potent than many of us dared imagine.

Thrown back upon her own resources by that terrible conflict and by the growing realization that neither force nor man-made blue-prints could ever in themselves give us social stability, there has been emerging out of her former divisions a new and stronger confidence that the power of those basic principles on which she is founded is the world's only hope out of chaos.

Surely never before, in such a short period of her history, has the Church given to the world a greater evidence of her underlying oneness than was and still is implied in the pronouncements of Catholics and Protestants alike, on the means of social redemption. And even though these have been made to bear on what one might call their "least common denominator," it may well be that this general agreement is the most promising single factor in the prospects of better health now offered our social organism. Never before in the history of the Church has there been so universal a concern—not only on the part of the clergy, but on the part of laymen also—with the validation of her mission and the mediation of her message to our social order.

In no uncertain terms, and with striking unanimity, Christian bodies everywhere have reaffirmed and proclaimed the Fatherhood of God, the brotherhood of men, and the sacredness of human life. They have denounced race prejudice and class and group hatred. They have upheld the inviolability of conscience, taught men the meaning of freedom, and insisted that together with it, justice, equality and cooperation have their roots in divine laws. They have insisted on the oneness of all the families of mankind in God's sight, and on the interdependence of all men and nations.

They have shown, further, these laws to be intrinsically bound up in the moral order of the universe. They have brought to

light the holiness of marriage and the spiritual value of the family as a fundamental social unit. In the field of education, they have pointed to an objective, transcending materialism and centered on character. In variously worded and yet mutually agreeing statements, they have branched out into the fields of sociology, economics and industry, not with ready-made solutions to the staggering problems with which the world is faced, but to announce and to reaffirm regulative principles growing out of the Christian view of life and its relation to God, apart from Whom no solution can be lasting.

In all this there has come upon us a sudden and a startling change of climate, as when one is climbing a mountain and looking down from the summit becomes aware of the valley below. As a result, the goal of Christianity—God's kingdom upon earth as it is in heaven—is seen in a clearer light, even if still afar off. In that purer atmosphere the Christian faith finds a new resilience and with deeper commitment turns to the task at hand. It senses more than ever the overwhelming challenge of the world's need of God. And in the face of it, it is fast becoming conscious of the urgency of the purpose the Church is intended to serve—that of being His appointed instrument of social redemption.

All this is true to the original concept of the Christian Church, pictured for us in the glorious vision of John, the seer of Patmos, in the opening chapter of the book of Revelation. Christianity is more than a philosophy. It is more than a way of life. Christianity is Christ, risen, present and alive in the life of His followers. It is His life in them that makes the Church. He came on earth not only to reveal to us by His teaching and example what human life can be when it is truly lived, but to go on living in us and to make Himself the power by which we can become true men in all our human relationships.

The other great religions of the world have churches, shrines, sanctuaries or temples. But Christianity is the only religion which, in addition to having churches, also claims to *BE* a church. It is the only religion in the world which claims that its founder lives on in those who profess to serve Him, that calls itself the body of Christ, and exists by the insight that "in Him we live and move and have our being."

In John's vision of the Christ glorified, we are furthermore shown the Church under two different aspects: as an outward institution, and as an inner or spiritual reality. There our Lord stands firmly, with His feet on the ground of this world, "in the midst of the seven candlesticks." This is indeed a beautiful and a stirring picture of our function among men. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." And let each individual Christian and every Christian body faithfully shine, indeed; shine mightily and with the light which has been received. But there also our Lord is shown to hold in His right hand "seven stars" which, we are told, are "the angels of the churches." What can be meant by this if not the deeper, the higher, the inner or heavenly life of each individual Christian, and that of every Christian group?

To put it in other words, the Church is visible and invisible; it has an outer organization, taking various forms, but it is also a spiritual organism. It is the spiritual life of mankind. It is a candlestick, but also a star; and that star is called an angel because it means something of the eternal life already in the Church. It is, so to speak, the collective soul of every Christian body.

When we become conscious of the growing unity of the Church, we see ourselves, therefore, not only as several separate candlesticks, each one bearing his own Christian witness in the world, each one trying to enlighten for men the path to God which we have found. But we see ourselves also as seven stars, all in the Lord's right hand. Yes, above and beyond our differences in theology, there is the deeper unity of the life of religion. Above and beyond the temporal light of the candle, there is that which is eternal. What we believe is important, to be sure, but in whom we believe is still more important; in whose directing hand we place ourselves; whose life we live; whose responsive instrument we are.

When we pass on from this world to the next, we are not asked what has been our particular creed, Swedenborg tells us, but what we are speaks for itself. Again, when commenting on this passage, he says that it refers to "all in the Christian Church, from whom a New Church is being formed." And by New Church he does not mean a new denomination destined to take the place

of the others, but a rebirth and renewal of the Christian Church itself, centered on a clearer and more dynamic appreciation of God's revelation of Himself in Jesus Christ. He means that in the Lord Jesus Christ, God cared enough to be man; to take on Him our nature, and to glorify it; so that, henceforth, we may think of Him as a God personal, warm, friendly, and close to us; as a loving Father, yearning for nothing more than a response from us, than a desire to grow and to let Him fashion us in the image and likeness of His Divine Humanity.

Yet it is not our definition nor our understanding of this greatest event in human history which in itself has the power to give us a new life. It is our getting hold of all that this Divine Humanity implies, no matter what our creed is. It is our being actuated by it; our seeking in all our human relationships those things that will build in ourselves and in society the man it is God's purpose to create. It is in this effort that the growing unity of the Christian Church is to be sought. For it is this which both testifies to the Lord's presence in us and which can lead our world to achieve greater unity. In short, this New Church is the fulfilment of God's original and creative purpose, "Let us make man!"

Surely there is still much progress to be made in order to bring more fully into the outer organization and program of the Christian Church this inner organic unity. Neither need this be uniformity. Yet even in these outward ways great strides have been taken and still are being taken. The World Council of Churches, now a reality, testifies that the recognition is increasing that one is a Christian before being a member of his own communion. This is in line with Swedenborg's teaching on the larger neighbor, and is therefore representative of our attitude in the matter. We place the Kingdom of God and the Church of the Lord, invisible and universal, above denominational loyalties, without doing away with the latter, it goes without saying.

To test ourselves on the matter, let us for instance face the question whether we would be willing to see all the other Christian denominations disappear, and with them all the enrichment they bring to the better life of mankind, leaving us in sole possession of the field, carrying alone and such as we are the responsibility for the world's salvation, the only representatives of Christianity

in the race, the only tool God had to work with? Is not the thought intolerable?

The fact is that we live, even here and now, by the underlying inner strength of the Christian Church far more than we realize. We lean on one another and depend on one another more than we are willing to acknowledge. We share the same hymns and prayers and traditions and concerns, and have one and the same purpose in the service of the same Lord. We are branches of the same tree, and it is from its common root that the leaves bring healing to the nations. Our common heritage is greater than what still separates us. In the measure in which the Church is weakened anywhere, we are weak, and wherever it is strengthened we are strengthened thereby. As Swedenborg puts it, we are intended to be "as so many jewels in the same kingly crown"; and the New Christian Church, now in the process of becoming, is "the crown of the Churches."

"In his right hand were seven stars." Jewels indeed—all parts of one another. Each with its own glory, yet inseparable from the greater glory of all. That glory, not their own, but that of the living Lord in whose strong hand they are, "without whom they can do nothing that is good," and from whom they draw enlightenment and power to fashion a new earth.

As the seven churches are one Church, so the seven stars are one star. True luminary of the future, now in the ascendent on the dark horizon of the world! In the shadows of mankind's despair, constellation of hope! Telling of the immensity of God's love and of the constancy of His purpose! True Nova, whose light and glory are destined to increase more than the light of seven suns! In the full orbit of our Christian activities and cooperation, it is our joy to hail thee. And to hail in thee the coming of Him whose countenance is light and life eternal!

Go Teach

GLADYS P. FARWELL

THE opening of the Christian High School in Boston, in September 1946, should direct the attention of the churches again to one of the major inadequacies in their programs—that of religious education. Calling the new high school Christian propounds questions that should have been seriously asked before religious parents, teachers and churchmen surrendered the education of their children almost completely to the public schools. Can the school be trusted to educate the whole child? Will the school help him to discover his relation to God, to perceive the inner reality of Divinity, to acknowledge divine law as the supreme motivating force in his life? Can the school be trusted not to pervert by practice or example the teachings of Christ? In short, is the public school Christian?

The Christian High School is the answer to these questions given by the New England Association of Christian Schools, the organization sponsoring the new institution. Here religious instruction will supplement a curriculum parallel to that of the secular secondary schools of Boston. But the Christian principles and their application to present-day life situations will be constantly emphasized by every teacher, who must himself be a devoted Christian. According to statements furnished the press by the officers of the association, the Christian High School came about because consecrated leaders in education, business and religion realized that public schools in general do not adhere to the fundamentals of the Christian faith.

We can be truly proud of much that has been accomplished by our state educational systems. They have been rather generally successful in providing for the mental development of the pupil. Ever widening courses of study also prepare for a variety of occupations or advanced education. Athletics gratify the child's normal desire for physical activity and competitive sport. Courses in various fields of art appeal to the talented. Organized clubs and informal good fellowship help all of our boys and girls to become socially adaptable. With all of the good points, however, public education is in conflict with religion. Since the laws of

most of our states forbid God an acknowledged place in our classrooms, all character training must be cut off from religion. For the authority of God, secular schools substitute punishment, expediency, materialism, and self-exaltation, thereby fostering a new paganism which the churches must be alert to counteract.

Character Training Divorced from Religion

Asked to lock God out of our schoolrooms, we must then search for safe synonyms to describe His demands on character. Courtesy, cooperation, sportsmanship and democracy now become the favorite fruits of the spirit. We urge our pupils to learn to live harmoniously with their fellow men, usually for their own advantage. A courteous person is popular. A cooperative person pleases his employer, so he is marked for promotion or salary increase. A good sport is admired because he "takes it on the chin," "fights clean," and "shakes hands with the winner." A worshiper of democracy demands a square deal or a new deal or a re-deal for every one and admits no person as his superior.

Even the best projects in character training may be of uncertain value. In one class the pupils voted to keep individual charts of homework preparation as part of an exercise in developing personal responsibility. At the end of the month the projects were filed with the homeroom teacher. A check with the subject teachers revealed some improvement during the time the charts were required, except in the cases of three individuals who had deliberately falsified their records. At the end of each succeeding month, however, the subject teachers reported that most pupils had relapsed to the former unsatisfactory situation of irregular or insufficient preparation.

Another group, demonstrating an exercise of friendliness, worked out an elaborate dramatic contrast. The heroine of the play was a student of foreign extraction. In Act I she entered an unfriendly school and suffered all of the tortures of unkindness and neglect that the ingenious cruelty of junior high students could devise. In Act II the same pupil was transferred to a friendly school. Here she was met by open-hearted boys and girls, who showed her the location of her classrooms, introduced her to her teachers, and helped her to make up work she had missed.

Next they transformed her appearance and then invited her to join their clubs. Act I, however, was much more interesting than Act II. The authors explained by saying that it wasn't fun to write about good people. One of the most enthusiastic members of the committee also remarked, "Oh, it was swell, but of course no one would really do all that for a new kid."

We cannot build Christian character on the sand of desirable personality traits. We must help our children to discover the rock of a living faith. In the "Predicament of Modern Man" Dr. Elton Trueblood calls codes of ethics that are divorced from religion, cut-flowers. "Beautiful as cut flowers may be," he states, "they will eventually die because they are severed from their sustaining roots."

Wrong Emphasis in Punishment

Admitting that the better organized schools today have dispensed as much as possible with the traditional pain and pleasure motives for maintaining good order, punishments are still necessary. Penalties, like rewards, are useless unless they establish sound standards for judging future actions. School children are likely to weigh the seriousness of misconduct by the severity of the punishment. When the most severe disciplinary measures are applied to offenses like truancy, tardiness and smoking, the attention of the child is directed to the action and not to the defect in character or judgment which underlies the infraction. Translated into life outside, none of these school crimes is either a civil misdemeanor or, in itself, entirely a moral issue.

While the children are condemned for actions that affect the school's attendance record, increase the fire insurance rate, or annoy the teacher, the opportunity of cultivating virtue is overlooked. There are schools which suspend for smoking but consider forgery of a parent's name to a report card, cheating and repudiation of obligation as deserving of only rebuke. As one principal of a large city high school remarked, "Teachers make too much fuss about these so-called dishonest actions. Our boys and girls aren't going to become forgers and criminals." They may, however, always look hereafter for the easy way out of any situation where honorable conduct would be inconvenient or costly.

Materialism

Although the world has never demonstrated a sustained desire to follow the Master completely in ignoring material wealth, all who aspire to walk with Him must renounce worldliness as a primary life concern. On the other hand, our young people find most powerfully persuasive the materialistic advice frequently presented by some teachers and guidance counsellors. A principal of the high school addressed the ninth grade students of the local junior high. "Some of you young people," he remarked, "are considering leaving school this year or next. Don't do it if you want people to respect you. To earn respect, you must attain a high place in the community. The surest way to do this is to get a good job. Good jobs are worth the time spent in education. They mean good money. Good salaries will help you to live among the best people of the town. People without education must take a poor job."

High school guidance departments sometimes issue vocational evaluation questionnaires to assist juniors and seniors in deciding their careers. A typical questionnaire gives three questions to education or other preparation necessary for the chosen work; one to its effect on health; four to its salary, opportunity for advancement, and security; and one for its value to others.

A decade ago one of the most popular youth lecturers was a business man who had lived the favorite national success story. As a boy, he had worked for six dollars a week, but he had reached the top and gone forth to tell eager young people how to become as rich as he was. "Cast aside every idea, habit, desire or impulse which would delay or detour you in crossing that goal line you are playing for," he shouted. If he excepted such impulses as the denial of self for the happiness or advancement of others, he evidently considered such unselfishness too unimportant to mention. The voice of Jesus urging us to lose our lives in the service of others is almost lost in the thunder of money.

Consequence of Over Emphasized Self-importance

When education became a science, the pupil-centered school became the educational ideal. No longer was mastery of subject

matter of greatest moment. Instead, the so-called good of the student ranked ahead of every other consideration. For a while facts became less important than either attitudes or ideas. Adults directed from the wings while youth took the whole stage for its performance. One genuine improvement over the old system occurred, however, when effective individual thinking came to replace undiscriminating acceptance of the opinions of others as one of the new ideals. Among the other advantages of pupil-centered schools we must, in fairness, list the increased opportunity for youthful expression and the freedom of judgment. These, in turn, have helped many of the younger generation to differentiate between conduct or conceptions that are right or valuable, and those that are wrong or destructive. On the debit side, however, is the ego-centric philosophy of life which has too frequently resulted when the pupil has become both the hub and the rim of the school wheel.

From the Christian standpoint two consequences of this exaltation of self are peculiarly significant. The first is the naturally increased emphasis on pleasure. Sometimes liking has all but obscured doing. Samuel Johnson is supposed to have said that it didn't much matter what a boy studied; so long as he didn't like it, it would do him some good. The Howards and the Helens in our high schools today seem almost to have reversed Samuel's prescription. They state with repetitious stubbornness that nothing they dislike can really be of the slightest use to them.

For years children found the classics difficult reading. They rebelled, too, against the unexciting necessity of the practice required for correct speech and writing. Eventually grammar, as such, all but disappeared from English courses, and the more timid teacher felt like apologizing to her class as she handed out the books containing a play by Shakespeare. Pleasure had won. Now the Harvard Committee appeals thus for a partial return to the classics: "It is a safe assumption that a work which has delighted and instructed many generations of ordinary readers . . . is to be preferred to a product . . . which will not link together even two school generations." What the demand for the easy and pleasant did for worthwhile literature, it can do in more vital areas of life. Somehow religious education must show young people that humanity has not been notably glorified by pleasure-

seekers. It might be pertinent to recall that we can find no record of the pettiness of preference in the triumphant progress of the Apostle Paul.

One can move very rapidly from pleasure to self-justification. Truly a persistent conscience, disturbingly pointing out our faults and failures, is not a happy companion. To silence conscience, we represent our conduct in a favorable light. Rationalization is not an exclusively youthful trait, but the ever-present opportunity for students to blame the teachers makes self-deception a common pupil handicap. If once the customer was always right, surely the teacher is nearly always wrong in the opinion of the pupil who fights taking a just share of responsibility for his own success and failure.

In addition, the school administrators too often shelter the children from the need of self-condemnation. Second, third and fourth chances may be given before rules are enforced. Principals and submasters listen respectfully to alibis. To expect a high school pupil to examine himself honestly and then to show him where he must try to strengthen himself is not the remedy usually prescribed for pupil failure. Even as Christ forbade us to search for the specks in our brother's eye while blinded by the plank in our own, so He has commanded us to search our own hearts, for out of the heart proceed "the things while defile a man." In "General Education in a Free Society" the membership of the Harvard Committee opens the door of education to the churches. "We are not unmindful of the importance of religious belief in the completely good life. But, given the American scene with its varieties of faith and even of unfaith, we did not feel justified in proposing religious education as part of the curriculum."

The Divine Imperative

While it is true that not all communities would find it either possible or desirable to organize a Christian High School, every church must assume the responsibility for effective education of its children in Christian truths. No longer should certification in geometry be more important to a boy or to his parents than is

the companionship of God, because the former has the immediate value of assuring entrance to college, as against the more intangible promise of the latter with similar respect to heaven. Church leaders assert that the chief hunger of our desperate world is religious, and then complacently accept the spiritual stones which public education offers. The church must supply the living bread. God's imperative is unmistakable. The divine commission begins, "Go ye, therefore, and teach."

A Competent Word for Christianizing Society

The inclination to hold Christianity away from the affairs of earthly society seems a strange one in itself, and is becoming more and more solitary today. That the secular is a lower level of our life would be generally granted, but higher levels are either going to influence and shape the lower or themselves turn into ineffectual ghosts, are they not?

A strong word for more practical application of Christian precepts to all our affairs was reported the past summer from G. Howland Shaw, former Assistant Secretary of State and a distinguished Catholic layman. He was speaking over NBC's "Catholic Hour." He urged renewed missionary zeal. On this he remarked, "We—and I am speaking now of Christians in general and of Catholics in particular—have lost far too much of the vitality and the comprehensiveness of the genuine missionary drive. We have become too satisfied with 'victories' in which the spiritual factor is none too evident." He went on: "The Fatherhood of God and the brotherhood of man are doctrines of theology, but their applications in terms of international relations, race relations, a living wage, decent housing, and the treatment of the delinquent and the criminal, are by no means always clearly and efficiently proclaimed."

Swedenborg's "True Christian Religion"

William F. Wunsch

Swedenborg's True Christian Religion *is so significant for Christian thought and life and history that nothing should be left undone to bring its positive content to a larger public. Two or three things militate against a reader's turning to the book. One is its length. Another deterrent is the space given in it to attacks often on ideas that no longer prevail to be attacked. And then the work was written in 1771, and the presumption is that even in its positive content the book is outdated.*

Its supreme value consists, of course, in that positive content. That main content can be condensed into a book perhaps a fifth of the original in extent. The following article is such an effort made upon the opening chapter of the book.

I. GOD THE CREATOR

MAY it be that Christianity has come to the close of the first era, and is starting on a second? So Swedenborg declares in *True Christian Religion,* his culminating work, published in 1771. "Since the Lord's day," he writes, "the Christian Church has passed through the stages from infancy to extreme old age." In the middle of the eighteenth century a total loss of spiritual life threatened as it did in the Lord's day. The need for the Lord to come again in order to renew His kingdom was as imperative as it had been in the Gospel days. This is the outspoken premise of *True Christian Religion*—indeed, of all Swedenborg's theological works. They all proclaim that the Lord is coming again now in a heightening and brightening of faith in the other world, inspiring a new Christian heaven there, and with new light and life for His following on earth. Renewal of the Lord's kingdom in a far future, Swedenborg points out, was implied in Daniel's picture of an invincible kingdom, and was predicted once more in the new heaven and earth of the book of Revelation. He cites these Scriptures on his title-page, and quotes them on the

back of the page. Without dwelling on the form which the Lord's coming takes, which he will do in his closing chapter, Swedenborg at once proceeds to state the truths which will inspire the new day. In a preface he summarizes "the faith of the new heaven and the new church." It is a faith to which to rise—a faith in God come again in Christ in a reordering of the world of the spirit and with fresh impulse and light for the spiritual life of men on earth.

God

The word "God," says Swedenborg, has been emptied of meaning. Christians speak of God, indeed, but of God the Father, God the Son, and God the Holy Ghost, as though they had three Divine beings in mind. Their thoughts and prayers are distracted and torn among these three. The unity of God is neither clearly seen nor influentially felt. There is little if any living "acknowledgment of God from a knowledge of Him." And yet such acknowledgment is the heart of any religion and of Christianity. As "Servant of the Lord Jesus Christ" (so he subscribes himself) in His Second Coming, Swedenborg feels called to restate the Christian message "to the end that what is torn apart may be made whole again, which," he says, "is accomplished when the reason is convinced from the Word and its light that there is a Divine Trinity and that it is in the Lord God the Savior Jesus Christ, as soul, body and activity are in a man."

The Unity of God

All Scripture says, and all Christian teaching from Scripture has said, that there is but one God, and also that He is "one." Life, moreover, as it is imparted by God, cannot but bring with it some sense that there is a God and that He is one. It is this inward feeling which transforms external information about God into faith in Him. Because life visits us with this intuition, no people with any religion at all is without some thought of God. The fact that they entertain very different ideas of the one God arises from many things—the stage of their culture, the absence or meagreness of religious information, the unreality which spiritual things have

for us as compared with material and physical things. Yet there is much in the physical world to attest the idea of God and of a God who possesses unity. Could the universe, inconceivably vast but still cohering, have come from the hand of any but a God who is one? Furthermore, when we dismiss all thought of God, our life is not whole—we cut it down to only a part of it, and find our spiritual possibilities and needs unreal. We know no kingdom of heaven on earth for us to enter, or—in Swedenborg's words—we excommunicate ourselves from the church. (For by the "church" he means the Lord's kingdom on earth, and the renewal of this kingdom is the "new church" whose saving faith he is engaged in stating.) Again, if we place no unity or coherence in the being of God, what shall we do with incoherence and disunity in ourselves? Shall we have hope of being made whole, or of the human family's being drawn together?

The Being of God

Logically there can be only one life which in itself is life or life underived from elsewhere. And this is God. Such is His Being. Every other form of existence—chemical element, plant, animal or man—is a form of existence the life of which is imparted to it from the one Life. God was therefore called Jehovah, He who is and was and is to come, and Beginning and End. He is the I AM. Inasmuch as all the world and its creatures have their existence from Him, His Being is substance and form. It underlies their existence and shapes them—man can be made an image and likeness of God. The very being of God, moreover, is both being and manifestation—an infinite capacity for manifestation or for realizing itself. There is, then, one inexhaustible Well of Being, and this, first of all, we mean by God. A belief in three Beings who can be thus characterized abolishes all idea of the unity of God. "Wherefore a Divine Trinity, divided into persons, has brought not only night but death into the church." A plurality of Gods, whether in ancient polytheism or in modern tripersonalism, is the result of not seeing into the indivisibility of the Life that is Life Itself.

God's Immensity and His Eternity

This being and existing of God in Himself while all else has an existence derived from Him is one thing we mean when we say He is infinite. This, however, is a term to which we can give no adequate content; we cannot see what God is like in this depth of His being. We can know *that* there is such depth of being, but *what* it is we cannot know. Awe and a sense of mystery always attend on knowledge of the living God. "The mind of man is utterly unable to see the infinity of God as this is in itself, thus God, but may see Him in the shadow behind, as did Moses who, on praying to see God, was told to stand in the cleft of a rock and he would see God's back (Exodus xxxiii. 20-28). By God's 'back' are meant things visible in the world and especially things perceptible in the Word" (No. 28). We must be content to acknowledge the Divine infiniteness from such "manifest tokens."

Two properties mark "things visible" or the natural world: time and space. The extension of that world is measurable, and its development took and takes time. Space and time came into existence with it. They are not in the Creator. God's freedom from spatial limitation is called in *True Christian Religion* His "immensity," and His freedom from temporal limitation His "eternity." He pervades space and time without such subjection to them as we experience. But while space and time are not in Him, the origins of them are. It is the boundlessness of His life which is expressed in the unmeasured extent of the universe, and His eternity in the endless developments and possibilities of time. These are shadow of the Unseen in "things visible." And that shadow is traceable in much else! "There is [for instance] a kind of immensity and eternity innate in every seed of animal or plant—an immensity in that it may be multiplied indefinitely; and an eternity in that such multiplication has gone on without pause since the creation of the world and may go on indefinitely" (No. 32). Note this, then: "because the finite cannot comprehend the Infinite, it does not follow that finite things cannot be receptacles of the Infinite; they are receptacles of it, and human beings can be images of it" (No. 33).

God's Essence or Nature

This boundlessness of the Divine Being characterizes all else we may ascribe to God, of course. If it be love, it is boundless love; if it be wisdom, it is boundless wisdom. But how can we ascribe any character at all to Him? We do so again from "things visible" in the world and far more, of course, from "things perceptible" in the Word. We look at ourselves, and find our best and highest in love and wisdom. The prophets of Israel contemplated their people's history, and Hosea descried "a love that will not let us go," Amos a justice that cannot be evaded. Love and wisdom in their origin are in God. He is love itself and wisdom itself, or good itself and truth itself. These *True Christian Religion* calls His essence (as distinguishable from His *esse*). So God emerges on us and comes to us, something of His goodness and something of His truth as basic and vital in our lives as heat and light from the sun are to the earth. He is the Sun of the world of the spirit. "Thence man has love and intelligence." Here, in this immanence of God in human life, is our underlying life; it is the life which is the light of men. We have no life of ourselves. The heat and light of the spirit are not creatable; forms of life responsive to them are creatable.

In God, who possesses unity of being, love and wisdom are one. They interwork. In us they spring up needing to be united, for our reformation and regeneration; and by slow growth and by degrees which take us into fuller reception of good and truth, they become united.

Swedenborg dwells on the essence in turn of God's love. It is the essence of God's love to want others beside Himself, to wish to be one with them, and to bless them. God's love extends to the whole human family—and to all things He has made, for these are His means of blessing. God is in the constant effort after union with mankind. In a heaven from the human race, He offers eternal life, "which God gives to those who receive His love." For Swedenborg, with his sight opened into the spiritual world, this goal of the Divine love is even among "things visible" in the world; for us it is among "things perceptible in the Word." The sphere of Infinite love, extending everywhere, begets parental and family love, spiritual kinship and mutual understanding. It

even betrays itself in the cohesion of an inanimate object. It is the binding power in a world, spiritual and natural, which can therefore be properly called a *uni*verse. "The universe is a work replete in divine love and wisdom and uses, a work thus altogether coherent from first to last."

Because of these three essentials of Infinite love—the longing for creatures outside itself, and the desire to be one with them, and the yearning to bestow happy life on them—this love was the cause of the creation of all things and is also the cause of the maintenance of all things.

God's Power, Knowledge, and Presence

"Immensity" and "eternity" are predicated of God's inscrutable being or *esse*. "Omnipotence," "omniscience," and "omnipresence" are predicated of His humanly discernible nature, that is, of His essence, or of His love and wisdom. These three attributes have been known, of course, but they need to be far better grasped, Swedenborg declares, than they have been. The concept to help toward this, he says, is that of order. God's life has order. He *is* order. In creating He carries and impresses that order everywhere. It is the established order which we behold in the skies and in the earth—no other will than His has expression there. It is the order which struggles into existence and expression, with or against the will of man, in history and in human life. His power pursues and observes that order. His knowledge is a knowledge of its progress or of resistance to it. His presence is in that order.

Omnipotence

God's power, then, is exerted according to laws of order. It is power because it pursues an upbuilding order. Power to do anything at all, the unwise thing, for instance, or the loveless thing, is after all not power, but weakness. "His omnipotence proceeds and operates within the sphere of the advancement of good, which is infinite." God's power is not magical, nor occasional, nor capricious, nor arbitrary. The last thing it can be is tyrannical. For it is the power of love and wisdom. These are

mindful of the human will, and intent on a free and glad response to be won from the human heart and mind.

Omniscience

As His power is the power of love and wisdom, God's omniscience is the unsleeping awareness of Infinite love and wisdom. Our awareness is the thing of a moment—an attention now on this and now on that. But His omniscience is the constant awareness which attends on all the progress of His order of life. "It perceives, and sees, and knows each and everything which takes place according to order." But must not "omniscience" extend to disorder and to evil? This He knows as resistance to His order of life, and knowing it so He knows it for what it really is. He knows what it amounts to and how it is surmounted. Is that not the full and only salutary knowledge of it? His knowledge is too high for us; He does not make His way to it as we must to any knowledge which we have, but it is instant, the unsleeping awareness of His outward thrusting and sensitive order of life.

Omnipresence

That God, transcendent as He is, is also immanent in all His handiwork has become one of the pervading and fruitful concepts of current Christian thought. God's imparted life flows in everywhere, maintaining the inanimate, giving dumb creatures breath and instinct, and giving man not only breath and bodily being, but also consciousness, thought, purpose, and eternal life. Swedenborg's term is "influx" and not "immanence," but the essential idea is the same. "God is present from the first to the last of His order." Nothing escapes His presence, not even the human being who alone is able to rebel and deny both his own dependence and God's existence. "Though I make my bed in hell, behold, thou art there." God has an order still for the defiant. "God can no more be absent from man," Swedenborg cries, "than the sun can be absent from the earth." However we behave and whatever we are, we shall still be embraced in some way in His total and triumphant order.

Man's Attainment of Order

But we can do better than be brought under this order. We can come into the order of life which God's power and knowledge and presence instigate and perfect. When we ascribe omnipotence, omniscience and omnipresence to God, we usually feel that we are glorifying God, as indeed we are. But as these attributes are discussed in *True Christian Religion,* it is man who is suddenly exalted! "Man was created a form of Divine order," we are told. Man can reflect something of God's character, in wisdom be an image of Him, and in love a likeness. Man's physical body is a form of God's order in him, and there can be similar order in the spirit. There can be and is such intricate collaboration as the body exhibits in whole companies of men and women in the world of the spirit. There human beings pursue the uses of the eternal life with all the interdependent functioning of heart and lungs, blood and tissues and all else in the human body. They have entered into the intended order of life. It is a collaborating society, which can also be striven for here. How? By knowing the *power* of God, lifting one out of the evil and false; by the play of His *omniscience,* giving one self-knowledge; and by inviting His presence *with* us to be *in* us. "As far as a man has power over what is false and evil, it is from the Divine omnipotence; as far as he is wise in what is good and true, it is from the Divine omniscience; and as far as he is in God, it is from the Divine omnipresence."

Creation

The work ascribed to God in His *esse* is, as we have seen, creation, and the maintenance of all things. A brief sketch of the creation process is appended to this first chapter in *True Christian Religion.* In this "sciagraph" or shadowgram, as he calls it, Swedenborg keeps to the field of theology. The creature, he knows, can hardly discern the process of his creation; and as a scientist Swedenborg knows that the little which is traceable will fall in the more obvious field of science. He even says the subject "does not enter strictly into such a system of theology as this." He puts forward only certain large concepts of theological

thought, without which we shall neither have before us *all* that has been created, nor relate and refer it to God the Creator. The creation comprises two worlds, the world of the spirit and the world of nature; it starts in the life of God, who as a blazing center of life is the veritable Sun of the spiritual world, from which that world has its warmth and light; it proceeds by suns and solar systems with a heat and light of their own; each world has its substance, phenomena and objects; on higher and lower levels, they are parallel creations; and both have an order of growth and existence given them by God. To quote, "An idea of these things ought first to be obtained. Otherwise the human mind can easily slip into the conception that nature created herself, and only on ecclesiastical authority assert that God created nature. If the mind knows nothing of how God created the world, it falls headlong into naturalism, which is denial of God." So at the close as at the opening of his first chapter, Swedenborg confronts naturalism, and opposes to it—God, God the Creator.

The Lord is my Gardener

Psalm (based on Ps. xxiii) by Chinese student, translated by Pansy Griffin, as quoted in International Journal of Religious Education, *November 1946.*

The Lord is a gardener; my heart is his garden.
In my garden grow trees and flowers;
There flows a spring of eternal life.
My garden has its four seasons, and every season
God's grace harmonizes and enchants the beauty of the garden.
My Lord the Gardener rises early and works late.
He fears neither wind nor rain;
He dreads neither snow nor cold.
He works mightily in my garden,
He makes it daily fresh and new.
Praise to my Lord for the light of his grace that glorifies my garden.
I give this garden to thee, O Lord, forever into thy keeping.

Responsibility of the Organized New Church

Julian Kendig

"Here am I; send me." Isaiah 6:8

"The Church of the Lord is universal, consisting of all who believe in God and live in charity one with another, for such after death are instructed by the angels and become partakers of Divine truth. The Universal Church in the sight of the Lord is as one man, but the Church where the Word is, and whereby the Lord is known, is as the heart and lungs in that man." Heaven and Hell, No. 308.

THIS is one of many paragraphs in the writings of Swedenborg which make it clear that there are many in the Lord's church who do not have the Bible. Presumably this may include many innocent people in the Christian world who have been filled from childhood with so many false or negative thoughts about the Bible that they have no genuine opportunity to make a direct contact with the Word through the Bible.

But this does not mean that these have a more direct way of communication with the Lord. It simply means that, for the responsibility which the Lord has given them, enough light trickles through for their salvation. Nor does it mean that the world is any better for the number of people in it who are prevented from having a true understanding of Jesus Christ and the written means He has chosen to bring Himself to our awareness and to distinguish the true God from vague, distorted and impotent ideas by which mankind limits him. For man is limited by and becomes himself like the god he worships. That is why only a conviction concerning God and His wisdom that is true can make man really into a man and set him free. And "If the Son therefore shall make you free, ye shall be free indeed." (John 8:36)

But there are those also in the world who have the Word and whose function in the Lord's Church is as the heart and lungs to

the whole man. These persons have responsibility more than others to know the Lord through His Word, and to apply their faith in a way that will benefit the church and mankind.

Is this not an injunction to all who can hear that for a deeper, fuller service to the Lord we should purify our relation to His Word?

This article will endeavor to show that the responsibility of those who have accepted the teachings of Emanuel Swedenborg regarding the Lord and His Word and the order of His kingdom is very great indeed to know and understand the Lord, to apprehend His purpose, and to prepare themselves in a very special way to serve the Lord's Universal Church.

And we must do this not as a body which merely declares truth, but as one which prepares the way and awakens others to the apprehension of truth and watches over the awakening as a mother watches over a new-born child; and as a body bearing the fruits of spiritual wisdom in the form of greater order, unity and peace, and deeper human understanding; and as a body which is able to bestow blessings even to those who are unable as yet to comprehend the wisdom from which the blessings flow.

For the Lord when enjoining the world to recognize the prophets said, "By their fruits shall ye know them."

This article will also inquire if it would not be a work of love and charity above all other charities on the ultimate plane to carry out a program designed, step by step, to prepare ourselves for this task: on the one hand to awaken as many New-Church people as possible to a new sense of responsibility inspiring them with a concrete program; on the other, to provide as many new means to express ourselves skillfully as possible, by offering especially our young people the advantages of adequate education and training not only for the ministry, but also in the fields of teaching, child supervision, counseling, leadership, educational research, writing, art, Christian psychiatry, and in many other appropriate fields; and then afterward, so far as possible, by providing employment for them in the service of the church, preparing each field to support itself.*

*For example, would ten couples, each trained to operate an orphanage with a New-Church education and training program, be of any less service to the Lord's church than ten of our churches?

Awakening to Responsibility

"Awake, awake; put on thy strength, O Zion;
Put on thy beautiful garments, O Jerusalem."
Isaiah 52:1

Responsibility grows with our conscious knowledge and with our opportunities for conscious knowledge. Since all men cannot be equally aware of the truth, all cannot be equally responsible. But those who have the most intimate access to truth, are they not responsible more than others for living lives that are productive of harmony with truth and which manifest something of the power of truth to free man from bondage and to create new instruments for the expression of the fruitfulness of truth?

Every one in the world is not given the responsibility of knowing and understanding the truth directly through the Word of the Lord any more than it would be required of every person in Palestine at the time of the Lord's coming to be one of the twelve apostles.

But the twelve apostles were responsible to the Lord in a peculiar way because they *were chosen for and had accepted* their peculiar mission. It was not that they were more beloved than others who had been chosen for other missions; but the very process of their regeneration, it is to be noted, must have depended upon their doing not merely what was required of all others, but upon doing well their special assignment which was to perform well the very high office of apostles. So a minister's regeneration depends among other things upon his being a good minister as well as a good man; so a doctor's regeneration depends upon his being a good doctor; and so also a New Churchman's regeneration upon his being not just another good Christian, but upon being a special kind of good Christian with a unique responsibility—the responsibility of the conscious knowledge of the New Church and its doctrine, which the Writings make clear is the doctrine of faith acknowledged throughout the universal heaven. (*Arcana Coelestia,* No. 5.)

This is, of course, in proportion as one recognizes and accepts the light of the New Church as a true responsibility and precisely because he was given to recognize and accept it.

How many people are there in the world who know that they have such a deep access to Divine truth as is promised in the writings of Swedenborg? And who on this earth have greater responsibility toward the Word and its fulfilment than they who do know that they have such access, whether by this or by any other means?

The Blessings of Access to the Truth

"And we beheld his glory." John 1:14

Men who have access to Divine truth may lay hold of the resources of the Lord for power and wisdom and order beyond their own in any degree they truly desire—but not without means, in preparing which they must take part.

For it is not only to reveal the necessity of calling upon the Lord for aid that the Word is given. It is to reveal the wisdom of God for man's use and to show him how he might prepare adequate vessels to receive and protect the resources of the Lord in a suitable form to apply them to his human world. In whatever degree these vessels are formed there is no end of the blessings which might accrue to man. But until they are prepared there are primary blessings with which man cannot be trusted, either to possess or bestow, any more than a wolf can be trusted with a lamb.

If man could form these vessels without Divine aid or with invisible Divine aid alone, the coming of the Lord on earth as Man would not have been necessary. But since no useful vessel is an end in itself, but the blessing if any is in what it contains, let us also consider in a general way what is made possible by these vessels which are formed in the mind by applications of truth.

There are two discrete kinds of goodness which may come into our awareness as the Lord by degrees reveals Himself more and more intimately to us.

The kind which we become aware of first is that whereby our incentive is increased to carry out the good that we know by the light that we have. To do this is the "faithfulness in little things" that is enjoined for the sake of bigger things and it includes *purifying our relation to the Word* or to whatever other light we may have.

This purification of our relation to the Word may take place differently according to our state. If the impurity of our relation to the Word is an inbred false understanding, then unless we have a very excellent and understanding teacher, the best thing is that we shall be led away from it. Immediately after the "Last Judgment" a vast part of the Church began to fall away from the Bible. Their point of view might be expressed: "It is better to do a good we can see than to make a religion out of a philosophy we do not understand." This was actually a first step in a process of purifying a false relationship. But if the impurity of our relation is not caused by false understanding, but by indifference, or by no understanding, or by backsliding, or by a lack of faith or charity, then purification takes place by repentance and by knowing and understanding the Word and its wisdom better and by living with and from it more and more intimately. It is during these stages that the "vessels" spoken of above may begin to be formed, and for this purpose true doctrine is absolutely necessary.*

This purification is especially the injunction of John the Baptist and is represented by the baptism of water.

But after this step there is a second possibility of goodness that is being opened to us. And that is that we may increase our apprehension of a higher and higher good to be loved and served. It is this power to apprehend an ever higher good that is the baptism of the Spirit, and it is one of the most precious of all the blessings that come with spiritual light. For it is the good that we love that qualifies our life, our thinking, our doing.

Christianity truly understood enables us to apprehend and love a higher good and to arrange our life as a unit to serve a higher good than any which can possibly be imagined without it. Any increase in our access to the Lord's wisdom must mean that our power to serve and love a higher good has been increased. That is to say that having a more particular and intimate idea of the Kingdom of God, and having a vessel formed in our mind and then in our heart which may preserve us in a certain task, we may serve the Lord in a more intimate and particular way.

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*The prevailing lack of interest in religious doctrine is symptomatic of a lack of interest in the ends for which doctrine is given or a failure to understand how doctrine serves those ends. For there was never a time in history when doctrine was so popular in every other field but religion; consider politics, economics, sociology, psychology, infant care, for example. We ought therefore first to inspire an interest in the ends of doctrine and teach the use of and the importance of true doctrine from the Word. A certain kind of goodness is possible without doctrine, but not the kind that apprehends the Lord's purpose.

It is this power to apprehend and serve a higher good that has been prevented by "Babylon" and the "Dragon" and which has been restored by the Second Coming in the degree that man purifies his relation to the Word and becomes aware of a discretely more intimate access to the truth than any of which he was previously aware.

In the present as in the past, man's apprehension of his relation to good is being prevented by half truths about this relation.

There are three ways in which man obstructs his apprehension of higher good. The first way is to leave the matter of goodness entirely up to the Lord, using the Word merely to keep ourselves aware of the miracle. Another is to think of the Word merely as a means of encouragement to do what every one sees to be good without recourse to Divine wisdom. A third way is to think that since all good is from God all goodness is equally good so long as we do the best we can with the light that we have. But we should remember that clams and oysters are also from the same God who created man and similar differences occur in goods; and that we are constantly faced with a choice between a vast variety of incomplete goods accommodated to us because we are not ready or willing to receive this light that would enable us to receive more.

But the Word is not merely to keep us mindful of the miracle of goodness. Neither is it merely to encourage us to be good. But it is to present the wisdom of the Lord God for the use of man, which wisdom admitted into the mind of man forms a vessel which makes it possible for us to apprehend a higher goodness and to have the love of serving it, and to know the means by which it is served. And as a large fire cannot be build in a small hearth without burning down the house, neither can much zeal be contained in inadequate wisdom without spoiling the Church.

Without appreciating the significance of the Word as the medium by which the Divine wisdom directly reaches the mind and heart, making it possible to apprehend a higher goodness, it is difficult to realize the limitations on the good which may be done without Divine aid or without dependence upon the Word for wisdom.

The significance of each Coming of the Lord to man is that man is thereby enabled to perceive and be the instrument of a kind of goodness based on love and wisdom transcending any idea of love and goodness that was possible before.

We are now able because of the Second Coming to love a higher goodness because we are able to perceive a purpose, a goal of life which springs from a more particular apprehension of Divine purpose. And perceiving such a purpose we are able consciously, deliberately and as of ourselves, to gather and organize true means to a goodness which transcends every idea of moral or social or even ordinary Christian goodness.

Is it not a distinct, new thing to be able to give ourselves up to the Lord Jesus Christ whose purpose is visible *in a much more particular sense,* whose goodness is distinguished by being Divine and yet at the same time available to man in the degree that man desires to serve, and whose wisdom is Divine and also accessible to man in the degree of his need according to the end which he loves, and who presents Himself in a Divine Human form which is the form of all human forms which most perfectly and completely serve Divine ends, and which is also visible to the mind of man in any degree he desires so long as he wishes to serve the same purpose?

> *"If thou knewest the gift of God and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."* (John 4:10)

But man does not have knowledge to ask for what he is not aware is possible from Him whom he does not know.

Those who do not know how much more intimately the Lord speaks through the Word than through any other medium are not encouraged to apprehend a higher good, but either leave all higher goodness to God, not knowing that it is participation in higher goodness that makes heaven, or else they seek encouragement from Jesus merely to do that service for man which they have already apprehended by natural wisdom without apprehending the Lord's purpose or the meaning of life.*

*Compare the degrees of responsible service as between persons working in an institution who *do know* the purpose and meaning of what takes place there and persons who *do not know* the meaning or purpose.

Through the works of Swedenborg the world is given entrance for the first time into the spiritual sense of the Word by which the Lord may be known intimately.† By Swedenborg's writings a channel has been opened to the Lord by which one is able to apprehend possibilities of increase in goodness which are endless and our power to develop the means to serve is in proportion.

Our Part in the Work of Salvation

"[My word] shall not return unto me void, but it shall accomplish that which I please."
Isaiah 55:11

We are taught that salvation takes place among people in all parts of the world regardless of whether they are heathen or Catholic or Jewish or New-Church, for we are taught that all who do good with the light they have are afterward instructed by the angels of heaven. But we should not allow this knowledge to deprive us of a sense of urgency with regard to our part in the work of salvation. Our part also is to do the utmost that we can with the light that is available to us.*

But we have not fulfilled our responsibility when we merely declare our light and wait for people to respond. There are a few people in the world who can receive the writings of Swedenborg on sight. These persons have a grave responsibility. But if the order of heaven is any pattern for the order of heaven on earth, there must be many more people to whom the truth of these writings must be mediated if it is ever to be of use to them, for there is nothing more common in heaven than that the truth should be mediated from one heaven to another and from one angelic society to another. This is a wisdom by means of which we might transform our whole educational program and make it reach millions where it now reaches only a few thousand.

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†The internal sense is not what we see by delving into the correspondence of words; it is especially the Divine Human Form seen in relation to His purpose in whatever degree that purpose is apprehended. Seeing the correspondence of words is one of the steps in the process.

*It is of course the obligation of every Christian to live his truth, but it is our special assignment to understand and to teach others the use of the Word as a revelation of the Lord and His purpose. We sometimes allow confusion with regard to the two functions to obscure our understanding of the need for learning in order to do and teach both things well. The perceptions growing out of these two kinds of emphasis are so different that they are no doubt the cause of a great deal of misunderstanding. It would help us to remember that we are all proceeding by stages to an understanding of truth by whatever course we take, and that it is according to order that whatever stage we are in should seem very real to us until we have solved our problems with regard to it.

Is it not part of our responsibility to digest our light and to express it in forms that can be apprehended by others in different states of purification with regard to their relation to the Word? For there is light which is given to modify a state and inaugurate another, but there is also light which is given to instruct a state and to assist in its purification.

> *"A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth."* (Isaiah 42:3)

One way to present light in its most digestible form is to use it effectively against the spiritual enemies of man with whom he finds himself engaged only with primitive weapons.

Thousands of good impulses in nearly every man are working at cross purposes simply because he is not able to apprehend a higher level of goodness. Similarly millions of good people in the world are working at cross purposes because they are not able to apprehend a higher level of goodness which would reveal their interrelation. Hundreds of New Churchmen are working at cross purposes not because they do not have equally good affections, but because their apprehension of the good to be sought has not been sufficiently particularized to make them aware of it—as though the heart had not studied anatomy sufficiently to understand its relation to the lungs, and vice versa.

One of the greatest needs in the world today, in every nation and between nations, in every church society and organization, between church societies and organizations, between races and classes and between all functionally distinguished groups, is *a language* that will enable people to understand other people unlike themselves, who are different, not because one is more evil than the other, nor because one is more blind than the other, but because their Creator designed them to serve a different function and therefore their perceptions are gathered around a different immediate purpose.

The key to this understanding is the doctrine of the Grand Man and the principle of correspondences which operates laterally as well as vertically (that is, between man and man as well as between the Lord and man and between society and man).

Swedenborg's writings not only direct us to the light that is

needed in order to enable all the good affections of good-seeking people to get together, but they give us continuous exercise in the kind of thinking which goes with such apprehension and instruct us as to how we might express ourselves in order to bring about mutual understanding—not so much by direct instruction as by illustrating the interrelationships between unlike states and functions.

One of the things that might dull our senses to the importance of our responsibility in relation to the larger Church is the visible effects of the impact of the Second Coming on history, which seem to be quite independent of the direct light of Swedenborg—the expansion of science, the revolution in Christian dogma, the ecumenical movement, the vast missionary enterprises of the Christian Church, the superb spiritual leadership manifest in world and national councils of churches.

This is at least a sign that one part of the Lord's Church is doing its work well—not meaning the Christian Church as a whole but at least a small portion of it which seems to have been partially liberated and which is performing a profoundly wonderful service to the remainder.

However, there is a danger of misunderstanding the function of this ascendancy and gaining from it a false sense of heavenly completion.* It seems to me there could be no greater tragedy than that the organized New Church should fail to understand its proper relation to this in the coming generation—both to serve and to be served by it.

Let us consider for a moment, in the light of what has been said, the twofold aspect of the Lord's saving work.

The work of salvation involves that the Lord is leading man and His world upward toward heaven by both visible and invisible means. But a large part of the invisible process only takes place as man responds to and accepts participation in what is visible.

For the work of salvation also involves that the Lord is bringing heaven down to man and his world, as we may witness in the Lord's prayer and in the vision of the holy city New Jerusalem.

It is not what is ascending that is the origin of salvation in the world but what is descending—for involved in the very meaning

*This is a temptation we may face in our own ascendancy, one to which we have possibly succumbed in the past.

of salvation is man's increased intimacy of contact with the visible Lord, with both His truth and His goodness, whether this takes place here or hereafter. "Behold, the tabernacle of God is with men." (Revelation 21:3) "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." (John 3:13)

The salvation of the Lord is coming to His Church, but it is coming by the increased intimacy of the Lord with man and of man with the Lord, through the increased intimacy of man with the wisdom of the Word of the Lord, so that man, forming a vessel according to that wisdom, might receive a more particular influx and might participate more intimately in the works of goodness and charity. Without this intimate participation the ends of salvation are not present to man, and heaven with man does not exist.

It is useless to argue that a conscious awareness of the nature of this relation does not afford more intimate opportunities of taking part than unawareness, or that it is not more responsible, or that it is not more desirable, if the reciprocal conjunction of the Lord and man is the end of creation as Swedenborg's writings teach that it is.

Moreover, not by any conceivable stretch of the imagination will any of the present trends in Christianity arrive at that intimacy of relation with heaven which is possible in the light of the writings of Swedenborg unless they receive and accept an equivalent open revelation from the Lord with an equivalent possibility of apprehending the spiritual sense and the meaning of the Divine Human, and a complete reorientation of thought with emphasis not upon the Lord visible in history, but upon the Lord visible in His Word—thus not in what ascends but in what descends. The Lord is indeed visible in history, but how can the Church see the Lord in history beyond its ability to recognize the wisdom behind the form of His Word in which man first came to know His relation to history?*

*The wisdom of the Word is of course manifest in other ways than by its message. It is manifest in the form of the Word itself: why it is presented in this form and not in another; why it is written in correspondences; why it appears in the order it does; in what it emphasizes; in what it conceals; the fact that it cannot be entered by those who do not belong there; the fact it was given in the way it was; the form and variety of its styles which begins to appear not in the letter alone nor in the spirit alone, but in the relation between the two and their use.

Certainly the organized New Church has a mission in the world to assist directly in that part of the work of salvation which requires making heaven visible to earth, and to awaken mankind to the possibility and the need of more intimate apprehension and participation in the work of the Lord's Kingdom.

Who, for example, having once known the Lord, even in the least degree, and having been moved with the desire to see His love and wisdom and order and goodness and peace fill the hearts and minds of men, could ever rest until he is given a part in the process of making these things come true to the utmost of his opportunities and at the highest possible level of apprehension?

Summary and Conclusion

"Build thou the walls of Jerusalem." Psalm 51:18

The writings of Swedenborg as acknowledged by the New Church awaken us to a deeper insight into the meaning of the Lord's coming and into the meaning of His Word, which insight is available by the doctrine of the New Church from the Word, to those who are in a desire for goodness and truth.

> *"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."*
> (Matthew 5:6)

They make possible a deeper, fuller apprehension of Divine purposes and a more intimate cooperation on the part of man with the Lord and the angels of heaven in serving them.

They increase our access to the Divine wisdom and order and peace and goodness and truth.

They increase the responsibility of all who are aware of these things to take part in the work of the heart and lungs of the universal Church of the Lord.

They increase our responsibility to know the Lord, and to understand His Word and to apprehend His purposes.

They make possible a deep spiritual service to man which is not possible without them.

Therefore they involve upon us the responsibility to train ourselves to the utmost to serve as ministers, teachers, leaders, spiritual counselors, Christian psychiatrists, educators and writers; and they involve upon us as an organization to provide excellent

training to all who aspire to these services, and it is our responsibility to gather our talent at the earliest possible moment to this end.

I do not believe that it is the duty of the Church to blast away that this or that truth is so, but to lead and instruct as an angel would lead and instruct, with eyes on the "infant" in man, with everlasting patience and deep understanding; with care to inspire good affections before we instruct them; with care lest by a dogmatic attitude we force premature antagonism to a truth which is meant to be apprehended only by stages; with care lest we deprive the angel-to-be of freedom to think his own thoughts and form his own conclusions, and to know the joy of discovering a truth "as of himself"; with care to protect awakening "remains"; and with care lest we lead to ourselves or to an institution more than to the Lord.

The above services and others like them which we may perform for mankind are not presumptuous in the light of our revelation from the Lord. They are a distinct call like the call of the apostles.

Fulfilling our unique office is a work of great Christian good—and in this age it may be the greatest possible good, for the light of our revelation is most desperately needed to cope with the complex problems which beset the age.

But four things are essential to our effectively carrying out our responsibility:

(1) Sufficient interest in the end to do what is necessary to carry out a program adequate to the end.

(2) Sufficient preparation.

(3) Gathering our resources, and more and more efficiently organizing them around purposes which we clearly understand and accept.

(4) A firm conviction that our mission is from the Lord.

> *"I will give unto him that is athirst of the fountain of the water of life freely.*
>
> *"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."*
>
> (Revelation 21:6, 7)

EDITORIAL

The Autumn Number of THE NEW CHRISTIANITY, completing Volume XII, appears at the hands of the Executive Board of the magazine. Dr. Frederic R. Crownfield gave up the editorship after issuing the Summer Number. To him and to his wife, who served as Assistant Editor, the Board proffers its hearty thanks for guiding the quarterly during the last three years. During those years articles were often obtained from distinguished scholars. A Winter or a Spring Number brought résumés of addresses which had been given in the preceding summer to the Institute for Ministers, held annually at the New-Church Theological School, Cambridge, Mass. Autumn Numbers became useful manuals in the application of Christian standards to the life of society, and these manuals were the basis of discussion in a number of church forums. Familiar features of the magazine were well maintained.

The Board adds its thanks to all who have been helping in the production of the magazine; their help has been a labor of love and devotion, given without prospect of remuneration. In our expression of appreciation, we must also include our gratitude to the Swedenborg Publishing Association and to our individual underwriters for financial assistance. Far from least, there are our subscribers and readers to thank heartily, the large majority of whom have been with us since the magazine was begun.

Looking forward, the Executive Board has laid plans for next year, of which more will be said in the opening number of 1947. The editorial staff will be enlarged somewhat, with the Rev. William F. Wunsch reassuming the editorship. There will be more workers to see to the mechanical production of the quarterly and to building up the subscription list. The spirit of cooperation in the magazine family is well worth speaking of; we at least are very conscious of it. The magazine will bring its readers main articles on significant religious subjects. There will be discussion of notable trends and developments especially in American Christendom. We hope to present symposia from our readers on topics that are in their minds. Book reviews will bring you word

of books in which we find help and think you will. There will be frank and intimate discussion of "small matters at home," questions and measures which may prove not so "small" and which are under consideration, or usefully might be under consideration, in the efforts and work of the New Church in this country.

The educator is persuaded that the fate of America in these days of upheaval and peril depends very much on education. In this, surely, religious education is to be included. Something more than knowledge is required. That is acknowledgment—acknowledgment of Christian standard and spirit in what individual or society or nation actually does. Otherwise recriminations, suspicion, fear, hatred, greed, and lack of understanding will persist through all external arrangements for world order and peace, once more to wreck them all. To this saving "more" in our life THE NEW CHRISTIANITY will bend the sum of its efforts, with the conviction, moreover, that the day is at hand, and that our Lord and Savior has returned to fulfil that day.

* * * * *

THE NEW CHRISTIANITY has been inspired by a vision of a second Christian day. That there are widespread changes in progress in Christendom, some of them auspicious and some of them inauspicious, is a truism. There are changes and strivings toward a genuine and effectual Christianity. This Christianity has potent truths inspiring it and fresh insights promoting it. There is the conviction that the spiritual life of man cannot and must not be held away from any human activities or interests, but must pervade the total of our life—to the political, to the economic. There is the conviction that the God known in the Lord or in a peerless Humanity is really worshiped only as human life is cherished, and as human values are pursued, in whatever struggle with statism, racial hatred, and color or class discriminations. A self-criticism and mood of repentance are altering the spirit and aims of churches, in a renewed seeking of the kingdom of God on earth. A sense of the unity which the Master seeks in His church family, and indeed in the human family at large, is becoming stronger in the appeal of the concept of "One World" and in the movement toward Christian unity. These are a few of

the auspicious trends of the day. The New Christianity has sought to see and emphasize and win support for all such tendencies. A new Christian growth is at the birth in them.

Indeed, in such trends and strivings, The New Christianity has felt that the Lord's return among His followers is making itself known. The teachings of the New Church put in words precisely such truths and insights and convictions as we have just noted. The statements do not initiate a new Christian day; it is the truths and insights and convictions which do so. There is an illuminating passage (*Arcana Coelestia,* No. 4642) in the teachings of the New Church on this very point. "Doctrine is, so to speak, an embodying of truth. Doctrine is not in itself truth, but truth is in a doctrine like soul in a body." It is the truths to which the teachings give words that will operate to usher in a stronger Christianity. Swedenborg, foreseeing the development, sought to give word of the concepts that would inspire and effect it. More than that: those truths, he said, would be the pressing on the spirits of men of the spirit of the Lord, coming again.

* * * * *

Our efforts as a church and of course its teachings must often be rescued patiently from misunderstanding. This may be the misunderstanding of others, or it may be our own misunderstanding or at least our lack of care in saying what we have to say. The reflection is aroused at the moment by a statement appearing in an attack on "Swedenborgianism." Attacks on the teachings of the New Church are infrequent these days, usually come from stiffly fundamentalist quarters, and are best ignored, except as they may lead us to more accurate presentation of our actual thought. The statement mentioned reads as follows: "Swedenborgianism rejects ten out of thirty-nine books of the Old Testament, twenty-two out of twenty-seven in the New: and what remains is interpreted in an arbitrary mystical manner which, based upon a supposed supernatural illumination, refuses to submit to ordinary criticism."

We do sometimes speak of a "New-Church canon" of Scripture, from which, as this statement says, ten books of the Old Testament and twenty-two of the New are lacking. That way of speaking is very unfortunate and does the cause of the New

Church a disservice. There is no "New-Church canon," as a matter of fact, and the teachings of the New Church speak of none. A canon is a list of Scriptures which *have* come to serve the Christian as a guide in life and thought. It is a product of slow historical judgment. A canon that has come into existence is an unalterable fact. Swedenborg does not try to alter it. He says of *all* the books of the Bible, making up the canon of the Protestant, that they serve the church and are "useful" books, and he rejects none. As he gathers and states the doctrine of Scripture, he turns to all its books. See the Scripture index in any of his doctrinal volumes.

Giving still more basis for the statement quoted, besides speaking unfortunately of a New-Church canon, we do neglect in our reading and study, and in the curriculum of our theological school, the ten Old Testament and the twenty-two New Testament books referred to. Why should we do without knowing these books well, and using them to the full? Our teachings utilize them. Actual neglect of the books speaks more loudly than words about a different canon, unfortunate as those are.

So far as the teachings of the church are concerned, there is no rejection of any books from the Bible. And of the books which it is thought alone are retained, it is not true that they are interpreted in "an arbitrary mystical manner." For one thing, they are understood to say all that they have ever said. Their plain meaning, with inexhaustible truth in it, is still attributed to them. In addition to this, which Swedenborg calls their "literal sense," he expounds a deeper spiritual meaning in them. This spiritual sense has its own exegesis, but the interpretation is not arbitrary, on the contrary rests on truths of analogy and proceeds by methods, both of which are verifiable. Enlightenment in truths of analogy, or "correspondences" between natural and spiritual, is not a "supposed supernatural illumination." In the light of all this, however, we do well not to say that the true meaning of the scriptural books with a spiritual sense is that spiritual sense; that gives basis for the adverse comment made. More important, it is not so; the books have both plain meaning and deeper meaning. Better than reply to attack, is procedure and an outlook on Scripture and an apprehension and presentation of our teaching that are not open to attack.

SMALL MATTERS AT HOME

An Alternative Order of Service

"I was glad when they said unto me, let us go into the house of the Lord." Can services of a Sunday morning open more appropriately or more appealingly than in a spirit of joy? The youthful, and no matter how old you are, the aspiring and the grateful, come to church in this mood. "Make a joyful noise unto the Lord, all ye lands." Several of the opening sentences in our order of worship are fairly triumphant, but thereupon comes the first prayer, which substitutes mourning for the oil of joy—a prayer in which we declare our sin is always before us. It is one of the most abject of prayers. We genuinely feel such penitence only at rare moments, and can hardly mean the prayer when we repeat it at set and frequent intervals. During Lent and at times when the sense of sin wrings the conscience, we shall mean the words utterly. Should there not at least be an alternative order of worship which opens with the praise and joy for which there is steadier occasion than for this profound cry from the depths?

Saying the "Our Father"

Visitors to our churches (and we want visitors!) meet unexpected different wordings of things familiar and sometimes precious to us all. Among them is a different numbering of the Commandments, one strange to most Protestants. The deviation creates a curious wonder. They also strike against a change in the wording of the Lord's Prayer. It upsets their participation in the Prayer. They are about to say, "on earth, as it is in heaven," when they hear the minister and the people saying, "as in heaven, so upon the earth."

When we sit down consideringly to this deviation, we may well ask why we make it. That is the order of the words in the Greek original, we know. But we are praying the Prayer in English, which has its own natural order of words. The Greek scholar will tell us that the usual reading renders the Greek in idiomatic English. So the Authorized Version (and do we not

usually cling to this version?), and all versions down to the recently published Revised Standard Version of the New Testament.

But is it not the right thing to emphasize in our petition the standard to be reached—"as in heaven"? Is it necessary to put the words first in order to emphasize them? May it not also be the fact that on occasion we may well emphasize the other words, "so upon the earth"? We can make either emphasis, in thought and tone, using the same, good English order of words. Are we thinking of the standard to be striven for? Why not then, as we repeat the words, emphasize this way: "On earth, *as it is in heaven"*? And when we are conscious of how lacking the earth is in all for which we are praying, why not then, as we say the Prayer, emphasize this way: *"on earth,* as it is in heaven"?

"Ipse dixit" and "Nunc licet"

The words "ipse dixit" have in effect become a noun, meaning an assertion based on some one's word, without further evidence for it. We make such assertions on endless subjects, including religious questions. Those other Latin words, "nunc licet," stand for another attitude altogether. They are an invitation to think things out for ourselves, even in the realm of religious teaching. They are a motto, as we know, of the Theological Works. Those Works are so massive, and have such clarity and power, and speak so definitely in the name of revelation, that it is not always easy to rise to the invitation of "Nunc licet," but easier to drop to the attitude of "ipse dixit," in our treatment of those books and in our proclamation of the truths in them.

What Swedenborg says about the numbering of the Ten Commandments has long seemed to us to offer a very good test of which approach we make.

He numbers the Ten Words as they were numbered, and still are, in the church of his upbringing, the Lutheran. In that church the first two commandments, as most Protestants number them, are considered the first commandment. The last commandment, as most Protestants number the Ten Words, is broken up into two, and considered the ninth and tenth. These last two, as a matter of fact, Swedenborg throws together when he comes to

treat them. He carefully says that he is not suggesting an alteration in the numbering, however; there are *ten* commandments. His main interest in the numbering *per se* is that ten full commandments shall stand forth. At the same time he grants the logic for treating all the bidding on covetousness as one commandment. The substance, he says, of the last Lutheran "two" is one.

Our question then is why substance and logic should not be freely pursued in our division of the Ten. Going back to the first two biddings, "Thou shalt have no other gods before me," urging worship of the one God, is the First Commandment. "Thou shalt not make unto thee any graven image," lifting worship of even the one God above the sensuous, becomes the Second Commandment. In reason and in substance they are different biddings, the one against idolatry and the other against polytheism. And with this understanding of the first two, we can combine as one the Lutheran ninth and tenth, which Swedenborg himself treats as one, though he says it is not for him to alter the numbering in his church. And Ten Words then stand forth, as he would have them do. How Swedenborg numbered the Commandments is one question, of course readily answered; we can go on with it, *ipse dixit.* How they are best numbered, is another question; if we ask and reply freely, in view of the substance of the Ten Words and the logic in dividing them, we proceed, do we not, in the spirit of "nunc licet"?

The test of courage comes when we are in the minority; the test of tolerance comes when we are in the majority.—Rev. Ralph W. Sockman.

BOOK REVIEWS

NOW IS THE TIME TO PREVENT A THIRD WORLD WAR. *By Kirby Page. La Habra, California: published by author, 1946. Cloth-bound, 300 pages, $2.50; paper-bound, identical text, 128 pages, $1.00.*

The ominous possibility of another world war a generation hence (or sooner) may well incline us to heed any competent spokesman who even attempts to chart a path of prevention. The author of this volume, well known as traveler, lecturer and writer, presents a remarkably comprehensive approach in relatively compact space. His survey of the economic, political, psychological and religious scene omits no major factor relevant to his subject. The treatment, searching and logical, is accompanied by a wealth of documentation.

Under "Imperatives of World Peace," Dr. Page enlarges on the necessity of "friendly relations with Soviet Russia." He counsels no policy of "appeasement" on our part, but does insist that we need to understand the "dynamics" of Soviet foreign policy. We should be aware of (1) the Communist conviction "that Soviet Russia must expect the continued hostility of capitalist countries," and of (2) the further conviction of Stalin and his associates that "for nearly thirty years they have been waging defensive war to protect the Land of Socialism." It would be fatal, the author holds, to base American policy on fear "of an atomic invasion by Russian armed forces," or on dread of "communist armed revolution in the United States." Such fear-inspired policies would only provoke counter-fears in Russia and would intensify her already existing suspicions of America as the leading capitalist power. Our best internal defence, according to Dr. Page, will be the maintenance of a high level of economic prosperity and inter-racial justice at home. Direct dealings with Russia should take the form of "common efforts to solve common problems." It is highly desirable that the two countries work hand in hand in relief, reconstruction and rehabilitation programs in Europe and Asia. Every effort should be made to develop mutual confidence to a point where the United States may grant to Russia loans and credits whereby she may purchase from us machinery, equipment and supplies to repair the vast economic and social devastation suffered on Russian soil in the recent war.

It is of interest (though this is not brought out in the text of the book) that Dr. Page's version of the background of Russia's present

attitudes and his emphasis on a policy of patient wisdom in our dealings with that country are strongly corroborated in certain utterances of former Secretary of State Edward R. Stettinius, Jr., and in an article, "The Scared Men in the Kremlin," by John Fischer, of the editorial staff of *Harper's,* in the August, 1946, issue of that magazine. Mr. Fischer contends that if the United States can so adjust her economy as to avoid a major depression for the next fifteen years, it would be the most convincing object lesson to the Soviet leaders that war between the two countries is *not* inevitable. It is their present fixed idea (based on their Marxian dialectic) that an economic system like that maintained in the United States is predestined to periodic breakdowns, and that in such an event American leaders would be driven into international aggressiveness in the effort to remedy the domestic paralysis.

Dr. Page himself suggests certain adjustments which he regards as necessary if our American economy is to overcome the threat of depression. For example, in dealing with natural resources, banks, the chief means of transportation and communication and the steel and automotive industries, he would substitute the "collective ownership by citizens" for the present type of "collective ownership by investors." Likewise, a "rapid expansion of the Consumers' Cooperative Movement," as improving "the position of consumers in relation to investors," would help to maintain an American prosperity which would count tremendously toward world-wide peace.

Ways of utilizing the United Nations organization for world peace are pointed out. The immediate effort, the author believes, should be toward strengthening the influence and prestige of the General Assembly, pending some needed modifications in the structure and functions of the Security Council. In a long-range view, Dr. Page believes the UN will function for permanent peace only if, through its structure, a genuine world government emerges. He recognizes the present power of stark "nationalism" in barring the way to a world-wide commonwealth. But, as he points out, the doctrine of "national sovereignty" is held no more passionately today than was the doctrine of "state sovereignty" by Patrick Henry in his well-known opposition to the adoption of our Federal Constitution.

The author's review of the tragic blunders made by the victor nations following 1918 and of the connection between those blunders and the bursting of war in 1939 deserves thoughtful reading. Past mistakes

cannot be recalled, but a frank facing of their realities may help to avoid repetition. The book's analysis of events strongly suggests that the Weimar Republic could have been saved had the Allied statesmen made more effort to understand the German situation. A truly monumental failure of the inter-war period was the collapse of the World Disarmament Conference after dragging along for two full years (1932-1934) at Geneva. We should recall that the Treaty of Versailles expressly provided that the disarmament of Germany should be simply the prelude to general disarmament!

The author does not condone the outrages of the German and Japanese ruling cliques who emerged in the 1930's. He does not plead for mere sentimentality in the needed task of restoring Germany and Japan to a trusted place in the family of nations, but his vivid reminder of past blunders by victors challenges us, in the work of contemporary reconstruction, to develop a new kind of goodwill expressing itself in policies of wisdom.

Dr. Page is himself a religious pacifist, but his survey is inclusive enough to make his book invaluable to all, whether or not they share his pacifism. It should in fact be useful to many whose peace-planning is primarily political and economic, untinged by ordinary religious considerations.

The closing chapter is a ringing confession of faith in "the power of God in an atomic age," developed around the thesis that Christianity cannot possibly be reconciled with atomic warfare. It is the author's opinion that the churches will increasingly dissociate themselves from the war system and attach themselves unreservedly to the principle of "mutual aid" among nations. Either way—the way of force-mindedness or the way of "mutual aid"—entails risks, Dr. Page concedes. But the one makes mutual destruction all but certain—the other points to unprecedented levels of human living, beyond the risks taken.

E. C. H.

THE RIVER JORDAN. *Being an Illustrated Account of Earth's Most Storied River. By Nelson Glueck. Philadelphia: The Westminster Press, 1946. 265 pages. $3.50.*

If only for the photographs which help to place the Bible reader in the land of the Bible, this book should be in the hands of every church school teacher. That form of recommendation, however, may make

the book seem a text-book. It is far better than that. Equipped with reference helps, indeed, like an Index of Biblical Citations in addition to an Index to the Text, and with a clear map, it is a delightfully written account of the River Jordan's astounding course down the earth's deepest rift and its no less astounding course in the land's sacred history. As Dr. Glueck conducts the reader from source to outlet of the river, the persons and events in biblical history appear, one after another, with a fresh relevance. Dr. Glueck is the Director of the American School of Oriental Research, Jerusalem. His archeological explorations provide much that is new and surprising in the story. The excellent illustrations, more than a hundred in number, bring one the archeology as well as the topography of the Jordan and its valley. The general reader will enjoy the book, as he will realize at once as he begins reading the foreword:

"This is an expression of wonder at the majesty of the Jordan. Who indeed can assemble and properly interpret all the factors that made for its importance? How can anyone adequately answer just why Judaism, Christianity, and their issue, Islam, developed along its banks and in adjacent lands? These are matters that can be contemplated and increasingly understood but not conclusively determined. And so it is that we study the Jordan with astonishment and awe, for there, to use the language of religious experience, miracles were made manifest."

W. F. W.

THE CHRISTIAN ANSWER. *By Paul J. Tillich, Theodore M. Greene, George F. Thomas, Edwin E. Aubrey and John Knox. Edited, with an Introduction by Henry P. Van Dusen. New York: Charles Scribner's Sons, 1945. 195 pages. $2.50.*

We have been slow in reviewing this book, but the world situation as to its general aspects as depicted by Dr. Tillich has not been so changed by the discovery of atomic force as to out-date the book, though it may "date" it. And the discussion then carried on by the other contributors to the volume, thinking out painstakingly the Christian answer in the crisis which is on civilization, certainly travels over the path it still would traverse. Dr. Greene discusses "Christianity and its Secular Alternatives"; Dr. Thomas, "Central Christian Affirmations"; Dr. Aubrey, "Christianity and Society"; and Dr. Knox, "Christianity and the Christian." It is peculiarly true to say that these men

"discuss" their subjects. As Dr. Van Dusen relates in his Introduction, the "book is the outcome of an unusual course of preparation." Ten years earlier twenty-five men and women began collectively to think over "issues of common concern in the interpretation of the Christian faith for our day." They met two weekends annually. They brought widely different viewpoints and experience to their work, and their discussions canvassed "the whole range of problems of Christian faith." When, after eight years, a book was thought of, first four and then five members were designated to do "preliminary papers"; drafts were discussed by the whole group, and manuscripts exchanged among the writers in the final recasting in which there was "a general unity on basic propositions." Behind the finished form of the book, one gets the feeling of all this careful discussion and many-angled consideration, and the book accomplishes what it hardly needs to voice in words, namely, a sober challenge to every Christian to think his convictions and answer through for himself, and to decide not only what should be Christianity's course, but what his own course should be as one Christian. W. F. W.

A Bible for the Liberal. *Edited by Dagobert D. Runes. With a Foreword by Lin Yutang. New York: Philosophical Library, 1946. 368 pages. $3.50.*

This is a compilation from Old Testament and New and from the Apocrypha. In good type, passages are set out (from the King James Version) of Exodus, Leviticus and Deuteronomy, then of Job from beginning to end, next of the Psalter, and of Proverbs, then of all Ecclesiastes; in contrast with the twenty pages of the last named book, there are little more than two pages from Isaiah; Lamentations follows complete; then The Wisdom of Solomon, and Ecclesiasticus; and again in contrast with the more than ninety pages of the last named, come twenty-five pages from Matthew and a chapter of Corinthians (the thirteenth). The selection is intended to put forward "the ethical teachings of Judaism and Christianity, viewed apart from the usual mythological and historical material" (Foreword). "The liberal" for whom the anthology is provided is to be found everywhere, not only in Judaism and Christendom, but among Chinese, Arabs and Hindus. The presentation of the Bible in any helpful form is a gain, and in its great body of ethical principle a great gain. The "historical," lopped away from this compilation, is illuminating to those who patiently study it, and after all it is basic—all the ethics, here prized so highly

and rightly, emerged in an historical movement of the spiritual life of men. The "mythological" so-called, assiduously pruned away, is in part at least a theology which lifts the ethics to something more than morality. But anything for a wedge by which Scripture can keep a foothold! Particularly so, if the wedge is the body of enduring principles in the Judaic-Christian tradition. These, as the Foreword says, need no props. It is something different, however, from seeking props for them to see that they have historical foundations, and something different, too, to find that they have wings for flight to heights of the spiritual life.

W. F. W.

How Wars, Tyranny and Social Unrest could be Avoided and Lasting Peace Settlements obtained. *London: New-Church Press, Ltd. 7 pages. 1 penny.*

This is the long title of a slight leaflet. There is a sub-title, "A Doctrine for living to-day." The seven pages contain excerpts from Swedenborg, set out without references to the books from which they are taken, and given headings which bind them together. The quotations have to do with love as the life of the human being, with the four general motivations of human life—love of God, of the neighbor, of the world, and of self—and with the subordination of the latter two to the former two in a life of usefulness. This is all excellent matter, of course. The pamphlet seems to be one in a series under the general caption, "Religion for the Man in the Street," and is doubtless plain enough reading for him. Some of the terminology may not "go over." Far more important is it that the ideas and truths and principles shall "go over." Should something not be done toward this in such a leaflet? The compiler—his name is not given—declares, "This is the doctrine of life needed at the present day, the carrying out of which would prove a panacea for all unrest—civil, political, social, national and international." But in what does this "carrying out" consist? The compiler predicts that the kingdom of God would come with "the observance of this mode of life." What would this "observance" be, for example, in the tangled problems and actual issues before the United Nations? (The fact is alluded to that that organization is meeting as the leaflet goes to press). The "carrying out" of these teachings—what can we say this is? How give them effect? Is this not what we should be trying to say? There is no "panacea," in any event; and abstractions are not enough.

W. F. W.

THE WORD OF THE OLD TESTAMENT EXPLAINED. *A Posthumous Work by Emanuel Swedenborg. Translated by Dr. Alfred Acton, M.A., D. Th., Bryn Athyn, Pa.; Academy of the New Church, 1945. Vol. VII. 609 pages. $4.00.*

This monumental first translation into English of the entire work which used to be known as the *Adversaria*—a translation made from a phototyped copy of the original manuscript preserved in the Royal Academy of Sciences, Sweden—carries Dr. Acton's competent labors over Swedenborg's notes on the books of Leviticus, Numbers and Deuteronomy. The *Adversaria* was precursor and trying-out ground for the *Arcana Coelestia*; in so far as Swedenborg himself published any of the former work, he did so in the latter. In the *Arcana,* too, there are intimations that this work also might have continued beyond the interpretation of the book of Exodus to interpretation of the books commented on in the volume under review. As it did not, the present volume of *The Word of the Old Testament Explained* is all the more valuable. All the volumes are valuable for light not only on Scripture but on the *Arcana.* Chiefly, however, as has been remarked in reviews of other volumes, the material in *The Word Explained* will be of value to a close student for following the development of Swedenborg's grasp of the Word's spiritual sense and for seeing how his procedure gains penetration and precision.

W. F. W.

THE BASIS FOR A UNIVERSAL CHURCH IN ALL CHRISTENDOM. THE CREED OF A NEW-CHURCH MAN. *By H. N. Morris. London: New-Church Press, Ltd., 1945. 20 pages. Threepence.*

This was originally an address given by the author to the Students' Christian Union at Sheffield University, England. Mr. Morris meets well some of the exceptions probably in the mind of his audience to the message and mission of Swedenborg, and has something further to say in explanation of message and mission. He expounds point by point three or four formulations of the "creed of a New Churchman"—the formulations to be found in *True Christian Religion,* in some words of the venerable Mr. Clowes, and in the traditional statements made by British Conference and American Convention. That creeds or a creed will be basis of any universal church is an idea that commends itself only to those who confuse Christian unity with uniformity of belief. Mr. Morris's thought is at times profounder than this, but does not remain in the clear. And the "universal church," which for

the most part he is discussing, is always in existence, being the body of people the world over responding in any measure to the spirit of God, and does not stand in need of being brought into existence, least of all on a creedal basis. When he speaks of this church as the "new Church" of which Swedenborg speaks, he is plainly mistaken. On the other hand, he speaks of the organization sometimes called "Swedenborgian" as the advance guard going on before the Christian army; the idea, besides being spiritually arrogant, marks the lapse again of Mr. Morris's thinking from the realities of a common spiritual life to the realm of the entertainment of beliefs and concepts. What bind men and women in one church before God are the realities of right-doing, of reverence for God's will, and of charity to the neighbor, not the creeds or beliefs about these realities.

W. F. W.

Swedenborg's Philosophical Concept of Things Divine and Spiritual. *By E. E. Iungerich. Bryn Athyn, Pa., 1946. 29 pages.*

Dedicated to the directors and members of the Swedenborg Scientific Association, this pamphlet will be read with ability to follow its thought only by the best informed members of that body and other close students of both the philosophic and theological concepts of Swedenborg. One must be very much at home in his terminology. Without preliminaries, for instance, Dr. Iungerich says that he sustains the view that "the Lord's having 'actually' the celestial and spiritual degrees prior to His incarnation," means "that His Divine Essence has as bases in the natural universe the first actives and the second actives." Beyond acquaintance with such terms, one must also have the conviction, or must be ready to agree, that the scientific and philosophical thinking by which Swedenborg's mind was trained for his religious mission did more than serve to train his mind; it was a first stage of the religious mission, and the science and philosophy of the early years are a part of a revelation now embracing them, or, as it were, retroactive over all. The fact that then we are given our science, philosophy and theology at a sweep through a single mind is as staggering to the reflective and well educated as the terminology and abstruse discussion are beyond the general reader. Still, to the close student, there is in this leaflet a further contribution to the long discussion in the church of the doctrine of the glorification of the Lord's humanity.

W. F. W.

The
NEW CHRISTIANITY
A Quarterly Journal
for its promotion and interpretation

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